

585 allowed to mount the ladder, either by herself or on the back of the *mañlakkát*.

[352]
531 Once inside she has to go immediately toward the place where a *balandán* blanket, the property of the boy's parents, has been spread on the floor, and to sit down upon it. The *balandán* consists of three rectangular pieces of cloth, sewn together at the sides, not at the edges; the two sutures are provided with large ornamental stitches of purple thread. The bride, however, is not to stay there very long, as she has barely squatted down on the *balandán* when her mother pulls it away from under her, and takes possession of the same. [292] Here also the *mañlakkát* dons her customary attire, — jacket, headband and the rest, — as her rôle is finished by this time.

585 The parents of the boy usually prepare a banquet for all present; 574 chickens or pigs and dogs are slaughtered, according to the social 264 standing of the owners of the house, but, as previously noted, no shaman performs the *mazáñito*. Should the *bálat* be killed on this occasion, which is not absolutely necessary, as the boy's parents may prefer to keep it alive, neither bride nor groom, nor any of the girl's relatives, is allowed to partake of it. If any of them should infringe this taboo and eat the meat of the *bálat* pig, his or her children, whether born already or to be born in the future, would die a certain death. The same prohibition obtains with reference to the cakes. It is certainly a great sacrifice for an Ineg not to partake of a meal of pork and rice, and only the fear of some dire punishment such as that of death for his children could effectively check his appetite in that direction. But in nearly all cases the boy's parents slaughter some other animal, of which all present are allowed to partake. It goes without saying that a copious flow of *bási* keeps the whole company in merriment, otherwise you could not very well call it a marriage feast.

[273] 585 The principal ceremony, however, consists in the distribution of gifts, of which there are two classes:

583 1. The *ákit* (from which the whole marriage ceremony takes its 431 name, *mañakit*: to perform a marriage ceremony): these are gifts of beads, clothes, etc., offered by the boy's relatives and outsiders to the women of the girl's party in exchange for a certain amount of cakes, or some part of the *bálat*, in case the latter is slaughtered.

2. The *tugnúl*: gifts of spears, headaxes, *xúsi* jars, etc., also offered by the boy's relatives and outsiders, but this time to the men of the girl's party, again in exchange for cakes or portions of the *bálat*.

342 arch, and the end peaks of the ridge are extended out-
335 wardly to a remarkable distance. The roof line runs from these peaks in long, graceful inward curves down to the corners of the building. Two by four inch purlins spaced at about six feet are placed on the trusses; and over these are bent the two by two inch roof rafters, spaced at about a foot, on which is laid a mat of *runo* (a tall reed-like grass) stalks. On this support is fastened, shingle-fashion, a thick layer of *runo* tops, which have long leaves. This thatch will probably last for fifteen years before it needs renewal. Durable rattan is used for all fastenings. The two by twelve inch floor joists are set about a foot apart on heavy sills some twelve feet above the ground. The flooring is a mat of long lengths of pencil-sized round rattan. The floor sills are secured to the insides of the posts; while the wall sills are on the outside. The two-foot space between is finished in a low, raised platform running around the four sides of the room. This is used for sitting, and for storage of various articles, leaving the floor clear. The walls are of hewn inch boards placed perpendicularly and set in grooves cut in the top and bottom sills. There are three very small windows on each side of the house and one small door on one side toward an end. The wooden cover-
[417] ings of these openings, close flush with the walls. En-
[355] trance to the door from the ground is gained by a
[23] ladder which is pulled in at night. There are also several dogs which start howling at the slightest unusual noise. Thus, the occupants are quite secure from their enemies at night.

[352] There is little furniture in the house. On the
354 floor near one corner, opposite the door, is placed a

low box about three feet square, filled with earth. In³⁵⁴
its center are set on end three long stones in a trian-³⁵⁴
gular position, which hold the clay cooking pot over⁴¹⁵
the fire beneath. Fire is obtained by striking flint^[372]
with steel and kindling tinder with the spark; or by
rubbing two bamboo sticks together. There are also
a round-bottomed iron frying pan and various paddles
and ladles. Above the stove is a drying rack, and³⁵²
against the end wall are secured shelves which hold
the old Chinese plates and other articles and materials.
This end of the room is used for the kitchen, some-^[342]
times as the dining room, and as a general work shop.^[513]
Woven sleeping mats are used, and there are chests^[352]
for the securing of precious articles. Light from the^[354]
fire furnishes illumination at night.

There should also be several lovely old ancestral⁵²³
Chinese jars, *gasi*, probably of the Ming dynasty pe-^[415]
riod. In these is kept the *basi*, a pleasant wine made²⁷³
from the juice of the sugar cane. These ancient Chi-
nese jars are much prized by the people. They have
a typical shape, and range in size from one to three
feet in height. Some of them have dragons and other
figures embossed on them. Others have pictures of
Chinese scenes and conventional patterns: this being
especially true of the white jars with blue designs.
They are glazed; some in lovely shapes of brown, yel-
low and blue. The people have quite a lore about^[538]
them. There are a number of different varieties and
different qualities in each variety. The *dordori* stands
first; next is the *garadogod*. Some of the others are
the *dinalasan*, *banaag*, *kindi-ingan*, *binilibil*, *boddi* and
sarang. Much of the wealth of the Apayaos is held^[454]
in these jars, together with the beads.